

IMPLEMENTATION OF RELIGIUSITY AND LOCAL FUNCTION IN DEVELOPMENT OF OFFICE HUMAN RESOURCES MINISTRY OF RELIGION PALOPO CITY

Muzayyanah Jabani*

Takdir**

Abstract. This study aims to determine whether the religiosity variable that focuses on the dimension of worship practices by discussing two aspects in it, namely obedience and rituals and local wisdom which consists of the culture of "sipakatau", "sipakalebbi" and "sipakainge" have an influence on human resource development, also researching about the practices of worship that have been carried out by employees of the Ministry of Religion Office of the City of Palopo and how the implementation of local wisdom is meant in the development of human resources. This research is descriptive quantitative research using data collection techniques by distributing questionnaires, interviews and literature. The analysis technique used with multiple linear regression analysis. The results of the study show that the form of religious activity as a form of religiosity that has been carried out in the office of the Ministry of Religion of Palopo City has 2 main things, namely relating to ritual and strictness as a form of the dimensions of religious practice. Both of these aspects, namely the ritual aspects and obedience aspects in general, have been carried out and carried out at the office of the Ministry of Religion in the city of Palopo.

Keywords: religiosity, local wisdom, Human Resources Ministry

Introduction

A good organization that can achieve its objectives to the maximum is an organization that can manage its main resources, namely human resources well. Managing human resources is the most important thing, in the function of human resource management there are 3 scopes discussed, namely procurement in the field of human resource management serves to conduct procurement consisting of planning human resource needs, making withdrawals, selecting, placing in a position that right and provide debriefing to the intended human resources. While the development function in carrying out activities of education, training, mental development and career development, besides that the third scope is maintenance, which has operational functions in providing compensation, integration, labor relations to termination of employment. One of the important aspects of the three fields of human resource management is the development of human resources; this scope essentially leads to improving the quality of human resources themselves, which in turn will be able to increase the productivity of human resources themselves. From the results of various studies, it has been shown that the quality of human resources is one of the factors that can determine the level of macro and micro productivity. Therefore, both macro and micro quality of human resources are very important, how humans as important resources in the organization can work optimally, whether they realize it or not (Manan, 1990: 5).

*Institut Agama Islam Negeri PALOPO, Email: muzayyanah_jabani@iainpalopo.ac.id

**Institut Agama Islam Negeri PALOPO, Email: dr_takdir@iainpalopo.ac.id

Speaking of religion speaks of the level of religiosity of a person, how someone who claims to be religious but does not carry out his duties as a religious person. According to Mannan Hasyim that science and technology in the context of unity (tawhid) not with faith must be directed at holiness and noble goals. Therefore, the combination of reason and heart, thought and remembrance, needs to be taken seriously and actualized continuously, increasing from now on in the framework of developing human resources that are blessed by Allah (Manan, 1990: 7). Besides religion, culture is also one of the most important in the development of human resources in an organization, if applied to the management environment it will give birth to a management culture (Robbins dan Dessler: 1992). Culture can influence the development of other sciences such as the science of Human Resource Management (HRM). Evidence of the influence of culture on management Human resources are characterized by the emergence of the term organizational culture or work culture or commonly known more specifically with the term corporate culture (McKenna, 2002). Culture can be used as a supporting aspect in building individuals, regardless of who the individual is and what forms it, in this case local wisdom "sipakatau", "sipakalebbi" and "sipakainge".

In an organization, whether the organization is managed by the private sector or the government, both of which are aspects of religion and cultural aspects are very important and are a matter that needs to be studied in relation to developing micro human resources. Choosing the Ministry of Religion of the city of Palopo as an object of research is not because one of the variables of this study relates to religion but the researcher wants to ensure that the office of the Ministry of Religion in Palopo in carrying out its activities is in accordance with what was stated by Parsudi Suparlan. the form or set of rules and regulations that govern the relationship between man and the world of faith, especially with his God, besides that religion also regulates the relationship between humans and other humans and regulates the relationship between humans and their environment (Suparlan, [2009](#)).

The problems formulated in this study are

- a. What is the form of religious activity as a form of religiosity and local wisdom, especially the local culture of "sipakatau", "sipakalebbi" and "sipakainge" applied to the development of human resources at the Office of the Ministry of Religion of the city of Palopo
- b. How is the influence between religiosity and local keraifan towards human resource development at the Office of the Ministry of Religion of the city of Palopo

The hypothesis raised in this study is

- a. H1: There is an influence between religiosity and local wisdom in developing human resources at the office of the ministry of religion in Palopo
- b. H0: There is no influence between religiosity and local wisdom in developing human resources at the Ministry of Religion office in the city of Palopo

Research Methodology

In this study, researchers used descriptive quantitative research, namely data obtained from the results of the questionnaire distribution

conducted by the author on religiosity and local wisdom towards the development of human resources sampled in this study, the data was poured in the form of statistical numbers obtained data valid and realistic. Then the author describes the results of the data after being tested. Based on the subject matter and hypothesis, the variables to be examined and analyzed in this study are of two kinds, independent and dependent variables. The independent variable of this study is the variable religiosity and local wisdom, while the dependent variable is the variable of human resource development. By taking the location of the research site at the Office of the Ministry of Religion, Palopo, located on Jalan. Anggrek Kota palopo.

The population in this study was 134 people, taking 57 employees as samples by withdrawing using Slovin Formula. The types of data used are secondary data and primary data, then by using interview techniques, questionnaires and library studies the desired data is collected. After the data is collected, the data is analyzed, the first step in the analysis technique is to test the validity and reliability of the instrument, it is intended to find out whether the instruments that have been compiled are valid and reliable, if the data has been processed it will find valid and reliable data and some are not, this valid data will then be thrown at the intended respondent. The results of questionnaires will be analyzed using multiple linear regression formulas Regression analysis is one of the statistical analysis techniques that can be used to analyze the relationship between two or more variables on quantitative variables. Multiple linear regression aims to calculate the magnitude of the influence of two or more independent variables on one dependent variable and predict the dependent variable using two or more independent variables. Regression analysis is used to test the truth of the hypothesis proposed in this study.

Results and Discussion

a. Instrument Testing

1. Test Validity

Validity tests are used to measure the validity or validity of a questionnaire. A questionnaire is said to be valid or valid if the questions listed on the questionnaire are able to reveal something that will be measured by the questionnaire. Significance testing is done by comparing or comparing the value of r count with the value of r table, $(df) = n-2$; where n is the number of samples that are sorted. In this study the number of n used was 57 and the significance level was 0.05, so the r table in this study was $r(0.05; 57-2 = 55) = 0.2201$. If r count is greater than r table and positive correlation then the question item is valid. Or in other words the question score item is said to be valid if the question score has a positive and significant correlation with the total variable score

Table 4.1

Validity test results

question	total correlation	R tabel	Information
Variabel X1 (Religiusitas)			
1	0,880	0,220	Valid
etc.....	etc.....	etc.....	etc.....
33	0,089	0,220	invalid

34	-0,027	0,220	invalid
Variabel X2 (culture/local wisdom)			
35	-0,307	0,220	invalid
etc.....	etc.....	etc.....	etc.....
44	0,173	0,220	invalid
Variabel Y (pengembangan SDI)			
45	0,411	0,220	Valid
46	0,200	0,220	invalid
47	0,207	0,220	invalid

Validity test results show that not all items in the questionnaire have items - total correlation > 0.220 which states valid, but there are some questions that are invalid because the item - total correlation < 0.220.

2. Reliability Test

A questionnaire is said to be reliable or reliable if someone's answer to the statement is consistent over time.

High and low reliability is expressed by a value called the reliability coefficient, ranging from 0-1. The reliability coefficient is denoted by α is the index of the case sought. Reliability testing uses Alpha Cronbach's formula.

$$r_x = \left(\frac{n}{n-1} \right) \left(1 - \frac{\sum \sigma_i^2}{\sigma_t^2} \right)$$

r_x = reliability sought

n = number of question items

$\sum \sigma_i^2$ = the number of variance scores for each item

σ_t^2 = total variance Alpha Cronbach's Value Range

alpha < 0.50 low reliability 0.50 < alpha < 0.70 moderate reliability

alpha > 0.70 then sufficient reliability (sufficient reliability) alpha > 0.80 then strong reliability alpha > 0.90 then perfect reliability The smaller the alpha value indicates the more items that are not reliable.

The standard used is alpha > 0.70 (sufficient reliability)

Table 2 Reliability Test Results

Question	Cronbach alfa	0,50	Information
Variabel X1 (religiusitas)			
1	0,529	0,50	Reliabel
etc.....	etc.....	etc.....	etc.....
34	0,579	0,50	Reliabel
Variabel X2 (culture/local wisdom)			
35	0,630	0,50	Reliabel
etc.....	etc.....	etc.....	etc.....
44	0,557	0,50	Reliabel
Variabel Y (pengembangan SDI)			
45	0,607	0,50	Reliabel
46	0,592	0,50	Reliabel
47	0,566	0,50	Reliabel

Based on the results obtained from the reliability test of the research instrument obtained the value of the reliability coefficient > 0.50, it can be concluded that the research instruments used are reliable.

3. Descriptive Analysis, Analysis of respondents data.

To analyze the data on the Implementation of Religiosity and local wisdom on the HR Development of the Office of the Ministry of Religion, Palopo City is presented in the interval value and the categories as follows:

a. HR Development

HR development in interval values and data form categories as follows:

Information	Frekuensi	Prosentasi
Not feel	17	29,8
Feeling less	18	31,6
Feel enough	13	22,8
feel	6	10,5
Not feel	3	5,3
total	57	100

Table 4.3 respondents' responses to questions I feel there is an increase in ability after getting training, the dominant respondent answered that they felt less than 18 people worth 22.8%

b. Religiosity variable

Table 4.4

Information	Frekuensi	Prosentasi (%)
Not feel	2	3,5
Feeling less	2	3,5
Feel enough	1	1,8
feel	11	19,3
Fery feel	41	71,9
	57	100

Table 4.4 respondent's response to the question I felt the presence of Allah, the dominant respondent answered strongly felt as many as 41 respondents with a value of 71.9%

Table 4.5

Information	Frekuensi	Prosentasi (%)
Not feel	2	3,5
Feeling less	1	1,8
Feel enough	3	5,2
feel	12	21,1
Fery feel	39	68,4
	57	100

Table 4.5 respondent's response to the question I feel the strength and comfort of the religion that I believe the dominant respondent answered strongly felt as many as 39 respondents with a value of 68.4%

Table 4.6

Information	Frekuensi	Prosentasi (%)
Not feel	1	1,8
Feeling less	2	3,5
Feel enough	5	8,8
feel	25	43,8
Fery feel	24	42,1
	57	100

Table 4.6 respondent's response to the question I feel so deep peace in myself, the dominant respondent answered very much as much as 25 respondents with a value of 43.8%

Table 4.7

Information	Frekuensi	Prosentasi (%)
Do not want	1	1,8
Less want	2	3,5
Quite want	3	5,2
want	18	31,6
Fery want	33	57,9
	57	100

Table 4.7 respondent's response to the question I want closer to Allah, the dominant respondent answered very much as many as 33 respondents with a value of 57.9%

Table 4.8

Information	Frekuensi	Prosentasi (%)
Not feel	2	3,5
Feling less	4	7,0
Feel enough	1	1,8
feel	17	29,8
Fery feel	33	57,9
	57	100

Table 4.8 respondent's response to the question I feel that Allah loves me both directly and indirectly, the dominant respondent answered very much as many as 33 respondents with a value of 57.9%

Table 4.9

Information	Frekuensi	Prosentasi (%)
Not feel	1	1,8
Feling less	2	3,5
Feel enough	7	12,2
feel	9	15,8
Fery feel	38	66,7
	57	100

Table 4.9 respondent's response to my question was very touched by the beautiful creation of nature, the dominant respondents answered strongly felt as many as 38 respondents with a value of 66.7%

Table 4.10

Information	Frekuensi	Prosentasi (%)
Very unsure	4	7,0
Not sure	2	3,5
doubtful	1	1,8
sure	12	21,0
Very sure	38	66,7
	57	100

Table 4.10 respondent's response to the question of everything that happened in my life because of God's plan, the dominant respondent answered very much as many as 38 respondents with a value of 66.7%

Table 4.11

Information	Frekuensi	Prosentasi (%)
-------------	-----------	----------------

Very unsure	2	3,5
Not sure	2	3,5
doubtful	3	5,3
sure	27	47,4
Fery sure	23	40,3
	57	100

Table 4.11 respondent's response to the question I'm sure my life in the world has a goal, the dominant respondent answers confidently as many as 27 respondents with a value of 47.4%

Table 4.12

Information	Frekuensi	Prosentasi (%)
Not sure	2	3,5
Feling less	0	0
Feel enough	3	5,3
sure	8	14,0
Fery sure	44	77,2
	57	100

Table 4.12 respondent's response to the question I am sure God sees all my actions, the dominant respondent answered very much as many as 44 respondents with a value of 77.2%

Table 4.13

Information	Frekuensi	Prosentasi (%)
Not feel	3	5,3
Feling less	3	5,3
Feel enough	6	10,5
feel	29	50,8
Fery feel	16	28,1
	57	100

Table 4.13 respondent's response to the question felt strongly responsible for the damage to the face of the earth. The dominant respondents answered feeling as many as 29 respondents with a value of 50.8%.

Table 4.14

Information	Frekuensi	Prosentasi (%)
Do not know	4	7,0
Not knowing	3	5,3
Enough to know	4	7,0
know	24	42,1
Fery know	22	38,6
	57	100

Table 4.14 respondent's response to the question I know that God always gives forgiveness to me, the dominant respondent answers knowing as many as 24 respondents with a value of 42.1%

Table 4.15

Information	Frekuensi	Prosentasi (%)
Not thinking	3	5,3
Think less	2	3,5
Think enough	9	15,8
think	22	38,6

Fery think	21	36,8
	57	100

Table 4.15 respondents' responses to my questions try to think that this is a trial from God, the dominant respondent answered thinking of 22 respondents with a value of 38.6%

Table 4.16

Information	Frekuensi	Prosentasi (%)
No expectation	2	3,5
Less hope	3	5,3
hope enough	7	12,3
hope	19	33,3
Hoping very much	26	45,6
	57	100

Table 4.16 respondent's response to the question I always ask for help from Allah, the dominant respondent answered very much hope as many as 26 respondents with a value of 45.6%

Table 4.17

Information	Frekuensi	Prosentasi (%)
No expectation	4	7,0
Less hope	1	1,8
hope enough	6	10,5
hope	19	33,3
Hoping very much	27	47,4
	57	100

Table 4.17 respondent's response to the question I asked for strength, support and guidance from Allah, the dominant respondent answered very hopefully as many as 27 respondents with a value of 47.4%

Table 4.18

Information	Frekuensi	Prosentasi (%)
Do not know	2	3,5
Not knowing	4	7,0
Enough to know	4	7,0
know	28	49,2
very know	19	33,3
	57	100

Table 4.18 respondent's response to my question felt that the trial was due to the punishment that God gave and because of my weak faith, the dominant respondent answered knowing as many as 28 respondents with a value of 49.2%

Table 4.19

Information	Frekuensi	Prosentasi (%)
Not giving	4	7,0
Giving less	10	17,6
enough to give	18	31,6
give	17	29,8
Very giving	8	14,0
	57	100

Table 4.20 responses of respondents to the question when you are sick as much as what your colleagues help in helping, the dominant respondent answers knowing as many as 18 respondents with a value of 31.6%

Table 4.21

Information	Frekuensi	Prosentasi (%)
no	2	3,5
less	18	31,6
Large enough	20	35,1
large	15	26,3
Very large	2	3,5
	57	100

Table 4.21 respondents' responses to questions when you have a problem or are facing a difficult situation, how much a coworker helps you, the dominant respondent answers 24 respondents with a value of 42.1%

Table 4.22

Information	Frekuensi	Prosentasi (%)
never	3	5,3
sometimes	14	24,5
often	23	40,4
Very often	14	24,5
Very often	3	5,3
	57	100

Table 4.22 responses of respondents to the question sometimes our relationship with our friends is not always pleasant, how often they ask for help to you, the dominant respondent often answers as many as 23 respondents with a value of 40.4%

Table 4.23

Information	Frekuensi	Prosentasi (%)
never	7	12,3
sometimes	15	26,3
often	14	24,6
Very often	15	26,3
Very often	6	10,5
	57	100

Table 4.23 respondents' responses to the question of how often your coworkers give criticism and input to you the dominant respondent answers sometimes as many as 15 respondents with a value of 26.3%

c. Variable local wisdom

Table 4.24

Information	Frekuensi	Prosentasi (%)
Never happen	5	8,8
Rarely happening	7	12,3
sometimes	10	17,5
Often occur	20	35,1
Very often	15	26,3
	57	100

Table 4.24 responses of respondents to whether in your work environment there is still mutual respect for the respondent's dominant answer sometimes sometimes as many as 20 respondents with a value of 35.1%

Table 4.25

Information	Frekuensi	Prosentasi (%)
Not included	3	5,3
Less	13	22,8
Sometimes	19	33,3
Including	10	17,5
Very included	12	21,1
	57	100

Table 4.25 respondent's response to the question of whether your boss including the authoritative supervisor is the dominant respondent answering sometimes as many as 19 respondents with a value of 33.3%

Table 4.26

Information	Frekuensi	Prosentasi (%)
never	5	8,8
sometimes	6	10,5
often	14	24,6
Very often	21	36,8
Very very often	11	19,3
	57	100

Table 4.26 respondents' responses to the question whether in your work environment there is a culture of greeting when meeting, the dominant respondents answered very often as many as 21 respondents with a value of 36.8%

Table 4.27

Information	Frekuensi	Prosentasi (%)
Never happen	0	0
Rarely happening	7	12,3
sometimes	22	38,6
Often occur	13	22,8
Very often	15	26,3
	57	100

Table 4.27 respondent's response to the question of how often you communicate with colleagues even though only hello dominant respondents answered sometimes sometimes as many as 22 respondents with a value of 38.6%

Table 4.28

Information	Frekuensi	Prosentasi (%)
never	4	7,0
sometimes	6	10,5
often	16	28,1
Very often	21	36,8
Very very often	10	17,6
	57	100

Table 4.28 respondent's response to the question whether you ever reminded kindness to the dominant friend of the respondent answered very often as many as 21 respondents with a value of 36.8%

a. Religious activities carried out at the religious office of the city of Palopo

Religiosity is a religious form manifested in the ritual aspects and obedience aspects. This ritual aspect is a series of activities or acts of formal religious worship and sacred practices which are carried out with full expectation by the adherents. In ritual Islam it is divided into two elaborations, namely rituals which have a proposition that clearly states the Qur'an and the Sunnah, for example marriage, circumcision, etc. and rituals that do not have Qur'anic and *Ashamun* propositions such as the birthday of the Prophet Muhammad, the commemoration of Isra' Miraj, the Commemoration of the Nuzul Quran, the Commemoration of the New Year's Day. This activity by the Employees of the Ministry of Religion of Palopo City has been carried out every year where, usually this activity is carried out by integrating with the City Government of Palopo, sometimes it is also carried out internally. Likewise with activities that are other religious activities.

Another aspect of religiosity is obedience is an aspect related to activity as a form of obedience of servants to their creators, which is reflected in the pillars of Islam which consists of various activities such as prayer, fasting, zakat and Hajj. Prayer activities are carried out internally by requiring all employees to perform obligatory prayers when they happen to enter prayer times during working hours. However, it has not been applied for sunnah activities, such as the habitual sharing of tadarrus before activities, prayer dhuha, taklim assemblies of science, and activities of worship directly to other Allah. Activities like this will be a fortress for each individual to minimize unnecessary and futile activities, and of course work activities will always be blessed by Allah SWT.

With the application of religiosity in the form of obedience to worship, the activity is directly the *hablum min allah* activity can also make employees of the Ministry of Religion of the city of Palopo maintained from acts that violate religion, for example not taking what is not his right, working according to his duties, working sincerely in accordance with the Ministry of Religion's motto, which is charitable sincerity and other good deeds that can illustrate that the Ministry of Religion's employees are not only symbols, but really become an implementation of aspects of religiosity. Do not let employees only in the Ministry of Religion, but religious activities or practices in the form of obedience and rituals are not carried out. The application of aspects of obedience and ritual as part of the dimensions of religious practice on religiosity is the organization's capital to develop its employees, whether it is related to their careers or other developments.

- b. Implementation of '*sipakatau*, *sipakalebbe* and *sipakainge* local wisdom towards the development of human resources at the Palopo city ministry of religion

In this modern age which is marked by the advancement of digital technology, it is undeniable that it has become a threat to the noble values that have existed for a long time owned by every ethnic group, this is due to a lack of recognition and appreciation of these cultural values and implementing them. Because of this, it has an impact on the deterioration of society's morality. the increasing number of crimes, the proliferation of corruption, lack of respect for others, ignorance, are all behaviours that are easily found everyday in our society. In the local wisdom of the Bugis community there is a cultural system that is a guide to life both for itself and

for use in social relations. So that everyone is likened to being able to practice these positive values, it will become a direction and guidance in his social life. That is one of the foundations for the realization of a family structure between individuals that can be determined by one's attitude. So that the attitude adopted by the ancestors of Bugis society in all sectors of life can be absorbed from the values of "sipakatau", "sipakalebbi", and "sipakainge".

Local wisdom in essence can have a positive influence on human life, therefore local wisdom can be used as an organizational culture. This reasoning is based on how much influence the organizational culture has on the survival of an organization. As explained in the human ecology theory that there is a reciprocal relationship that occurs between the environment and behavior. Regarding the formation and development of existing local wisdom values, the emotion section prepares encouragement for every human being so that when doing something the activity must be in accordance with their needs. Because culture is a strong influence and underlies human behavior and the value of existing social values. Bugis tribal culture as the local wisdom of Sulawesi people in general is the culture of "Sipakatau", "Sipakalebbi" and "Sipakainge". This culture has a positive influence on the positive personal formation of each individual. The culture of "sipakatau" is a custom of society that means humanizing or humanizing one another. "Sipakainge" means to remind each other of good and bad deeds, straight and deviant actions so that each individual can avoid all acts that violate, whether it is against religious rules, government rules, internal organization or rules that apply in society. While other local wisdom is sipakalebbi, the culture of Sipakalebbi is a culture of mutual respect for one another. Sipakebebbi culture is now often forgotten, how to respect older people, people who have higher knowledge, especially religious knowledge and people who are appropriate for Pakalebbi or respected or praised one another with no element of insulting or dropping others.

These three cultures that have become the local wisdom of the Bugis tribe community if implemented or implemented will be able to shape human beings in this case the human resources in the organization will be better. This is because local culture that has become the culture of South Sulawesi teaches us how important it is to place respect other people, always remind each other and how to humanize humans. In implementing this local wisdom, namely Sipakatau, Sipakainge and Sipakalebbi in developing human resources at the Palopo City Ministry of Religion office, there are several things that need to be considered, considering that the Ministry of Religion is generally a government organization that deals with all forms of community and religious services, education and welfare of the ummah. If this culture is implemented, the existing human resources will be more developed. For example, the culture of snakes or habits related to how to humanize humans, should the employees of the Ministry of Religion work in providing services by focusing on respecting human beings as creatures of God who have strengths, weaknesses, feelings and limitations. Because in the culture of snakes or describing how real human beings need to be treated as well as possible, especially in terms of human resource development, where in the development there are 3 things that need to be considered in this case are developed namely: knowledge, skills and attitudes. Should the development of human resources related to the culture of snakes or is how to increase the

knowledge of employees who have not or should be increased knowledge, because by increasing their knowledge, employees will work well and can have an impact on the development of human resources in the future. The situation that occurred at the office of the Ministry of Religion of Palopo City related to culture of civil servants and human resource development is that the local wisdom has not been maximally implemented, there are still a number of employees who have started working for several years working period, both knowledge and skills, even though the era nowadays what is known as the millennial era requires human resources who are competent in their field, there are also those who have a short working period but continue to develop both their knowledge and skills. So from that it is expected that the implementation of the culture of snakefish or this is to better humanize humans, see which ones should be developed and which are not, to avoid injustice and jealousy among employees.

"Sipakainge" culture is also a local wisdom that teaches goodness and gives an idea of the importance of teaching goodness to remind one another of good things and avoiding bad things. In the implementation of this culture towards the development of human resources, the Ministry of Religion of the City of Palopo forms by reminding each other to the development of human resources itself by giving a warning to the importance of increasing their knowledge through education, because with education the employees will be more calculated in increasing their careers or reminding each other in maintaining an attitude as an employee under the Ministry of Religion who should behave and behave in accordance with what is taught by religion. Sipakalebbi culture is a culture that upholds mutual respect, this culture is a concept in which this concept views humans as God's creatures who feel good when praised and treated well, treated appropriately. Therefore, the Bugis people who uphold the culture of Sipakalebbi who view other human beings with all their strengths. Sipakalebbi also means mutual praise, praise each other will create a pleasant and exciting atmosphere, so that anyone who is in that condition will be happy and excited. Sipakalebbi culture implementation in human resource development is how then this culture can provide information that there are employees who need to be considered because it has advantages that the advantages will be beneficial for the sustainability of the organization. It is also possible to apply the culture of Sipakebebbi to reduce the habits of individuals who prefer to flatter people because of certain interests. The conditions at the Office of the Ministry of Religion in Palopo according to the results of the research conducted are that there are a handful of employees who do not use this culture as a positive habit, so that they get their interests in a way that is not what they should be.

c. Effect of Local Religiosity and Wisdom on the development of SDI at the Office of the Ministry of Religion of the city of Palopo

Based on the results of the research conducted at the scene There is an influence of religiosity on the development of SDI at the Office of the Ministry of Religion of the city of Palopo, this is evidenced by the table below

Table 5.1
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.383a	.146	.115	1.05143

a. Predictors: (Constant), X2, X1

From the table above, the value of $R = .383a$ is obtained. This value can be interpreted that there is a relationship between the two research variables but it is categorized as very weak. Through this also obtained the value of $R \text{ Square} = 0.338$ can be interpreted that the variable (X) has the effect of a contribution of 14.6% to the variable (Y).

d. How is the influence between religiosity and local keraifan towards the development of SDI at the office of the Ministry of Religion of Palopo City

Based on the results of the study it was found that the influence of religiosity and local wisdom on the development of SDI in the Office of the Ministry of Religion of Palopo City, this was proven in the table below

Table 5.2
ANOVAa

Model	Sum of Squares	Df	Mean Square	F	Sig
Regression	10.233	2	5.116	4.628	.014b
Residual	259.697	54	1.106		
Total	69.930	56			

a. Dependent Variable: Y

b. Predictors: (Constant), X2, X1

Table 5.2 Based on the Significance test (Sig), if the sig value = $0.014b < 0.05$, it is concluded that there is an influence of religiosity and local wisdom on the development of SDI in the Office of the Ministry of Religion of Palopo City Significantly.

Table 5.3
Partial t test
Coefficients a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	2.869	1.189	.275	2.414	.019
X1	.022	.011	-.200	2.104	.040
X2	-.052	.034		-1.532	.131

Significant value in the table above $0.040 < 0.05$, thus the regression equation model is based on data on the influence of religiosity and local wisdom on the development of SDI at the Office of the Ministry of Religion of Palopo City Significantly. That is, multiple linear regression models meet linearity criteria.

Conclusion

The form of religious activities as a form of religiosity that has been carried out at the office of the religious ministry of the city of Palopo relates to ritual and strictness as a form of the dimensions of religious practice. Both of these aspects, namely the ritual aspects and obedience aspects in general, have been carried out and carried out at the office of the Ministry of Religion in the city of Palopo. However, there are still practices of religious practice as one of the dimensions of religiosity that has not been implemented, such as habituation to the activities of negativity before starting activities, prayers of the duha, reviving taklim of the scientific assemblies and others.

The implementation of this local wisdom, namely Sipakatau, Sipakainge and Sipakalebbi in developing human resources at the Palopo City Ministry of Religion office, there are several things that need to be considered, considering that the Ministry of Religion is generally a government organization that deals with all forms of community service in religion and religion, education and welfare ummah. If this culture is implemented, the existing HR will be more developed. Relating to testing the influence found there was an effect of religiosity on the development of human resources at the Office of the Ministry of Religion of Palopo City obtained R value = .383a this value can be interpreted that there is a relationship between the two research variables but categorized as very weak. Through this also obtained the value of R Square = 0.338 can be interpreted that the variable (X) has the effect of contributing 14.6% to the variable (Y), and to the partial test (t) Significant value 0.040 < 0.05, thus the model regression equation based on data on the influence of religiosity and local wisdom on the development of SDI at the Office of the Ministry of Religion of Palopo City Significantly. That is, multiple linear regression models meet linearity criteria.

References

- Arikunto, S, 2006, *Prosedur Penelitian Suatu Pendekatan Praktek*, Ed Revisi, VI, PT Rineka Cipta
- Ancok, D., & Suroso, F. N. 1994, *Psikologi Islami Solusi Islam atas Problem-problem Psikologi*. Yogyakarta: Pustaka Pelajar.
- Bakri, Adzan Noor, <http://www.iaei-pusat.org/memberpost/kiat-bisnis/pengembangan-sumber-daya-manusia-motivasi-dalam-islam>, akses, tgl. 18 oktober 2017
- Handoko, T, Hani, 2006, *Manajemen Personalia Sumber Daya Manusia*, edisi 2, BPFE, Yogyakarta.
- Hasibuan, Malayu, SP, 2008, *Manajemen Sumberdaya Manusia*, Cetakan ke-11, Jakarta, PT. Bumi Aksara.
- Hasyim, Moh, manan, 1990, *Pengertian Umat dalam Al Qur'an* (Makalah), Yogyakarta: IAIN Sunan Kalijaga.
- Heidjrachman dan Husnan, 2004, *Manajemen Personalia*, Cet-9.
- Jalaluddin, 2008, *Psikologi Agama (Ed.Revisi)*, Jakarta: Raja Grafindo.
- Muhammad Taufiq di 06.58 dari saya, Info, Sosial Budaya <http://bolongpute.blogspot.co.id/2011/08/sipakatau-sipakaingSe-sipakalebbi.html>
- Simammora, Henry, 2008, *MSDM*, Edisi 2, Yogyakarta: STIE YKPN.

Sugiyono, 2013, *Metode Penelitian Bisnis*, Bandung: Alfabeta.

Sugiyono, 2008, *Metode Penelitian Bisnis*, Bandung: Alfabeta.

Suparlan, Parsudi, Pendekatan Budaya Terhadap Agama
<https://etnobudaya.net/2009/05/11/pendekatan-budaya-terhadap-agama>

Tohardi, A, 2008, *Manajemen Sumberdaya Manusia*, Yogyakarta, Graha Ilmu.